

The Brethren Evangelist

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The Succession That Succeeds.

In periods past, much controversy was engaged in by certain church claimants that they were acting in behalf of God, because they were in the line of the succession.

Baptist organizations have fought strong battles upon that claim against religious orders of other religious tenets, and the Roman Catholic church makes such a claim its bulwark. The Oriental or Greek church, by all odds, has the best claim to church succession. It has never changed its mode of baptism within the scope of its history, and in this it incorporates the apostolic church. It may also contain a tangible, an unbroken line of church organization from apostolic churches, and in ordination of elders and bishops. But to say so is mere assumption. At least so far as our researches have gone, the statement can be made that such a record does not exist, and no man is able to trace a tangible line of ordination to the Apostles.

And moreover, in the light of the scriptures, it is not worth while for one to so consume his time and strength in such an unproductive toil as it would be. The sacred writers has given a line of succession which it is the purpose of this article to allude to, and draw deductions that may be profitable in practical Christian living. So far as tangible succession is concerned, the Brethren Church can point to as good a tangible claim among its own membership, in baptism, as there is to be found anywhere on earth.

For our further consideration, this proposition is advanced:
The Gospel is the Agency by which Men are Begotten to a lively Hope, not the church.

The Holy Ghost, through the life-long friend and companion of Jesus, the beloved disciple John, in his second epistle, 9th verse, says this: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." A further deduction can be made from the foregoing. He who has not Christ, is none of his; or in the language of St. Paul, "If any

man have not the spirit of Christ, he is none of his." These are decisive statements, and will not allow interpretations which will construe them into meaningless assertions.

The greek word *didache* which is translated doctrine, is more intelligently translated *teaching*. Then John would say: "He that abideth in the teaching of Christ, he hath both the Father and the Son." Therefore he who does not "abide in the teaching of Christ is without the Father and without the Son also." The true succession is not in the agency of the church, but in obedience to Christ. The chosen generation, royal priesthood and holy nation consists in those who follow the teachings of Christ, not those who bow down to some mammon worshiper, hierarchy, ordained priesthood, or idolaters who claim to carry the line of Apostolic succession.

This claim has been the hobby of church tyrants and the enemies of Christ in the church, ever since the days of the Apostles, and wherever a man sets up a claim of authority on the basis of his church legacy, he belongs to the same class of wolves in sheep's clothing and hypocrites. The men who get their authority from "The Church," more frequently get it from Satan than God.

Jesus Christ established no line of tangible or physical genealogy in his church. As soon as an individual who was a member even in a physical or tangible church succession, departed from the teachings of Christ, or his gospel, he was no longer in the true succession, but falls therefrom, and becomes an enemy to the truth.

If men were born of men, into the church, then the claim of hierarchies would be valid and the succession doctrine about ordination as preachers would hold out. Then men would be obliged to go to them for salvation and it could be obtained nowhere else. But fortunately for sinners and all good men, true elders or bishops are ordained or appointed by God, and salvation is not by the hands of men, but by the power of God. "He that abideth in the teachings of Christ hath both the Father and the Son."

The Primitive elders of the primitive church were strong advocates of succession. But their succession did not consist in a line in the laying on of hands, or a church genealogy, but in the teachings of Christ.

When a man taught Christ, no one asked him where he got his orders, or by what authority he did those things. The apostles tried it once, but they were summarily hushed by Jesus.

The text to which we refer is a proclamation of universal emancipation from the tyranny of priest-craft, hierarchies, popes and church dads, small and great.

"He that abideth in the teaching of Christ, he hath both the Father and the Son."

Church organization is for the mutual benefit of those entering into the organization, and has no inherent power to beget children.

No system of religion which leaves out Christ as its central force can reach the deep needs of the soul.—Morning Star.

EDITORIAL NOTES.

"Some Defects of Spiritual Vision," is the title of the next article by V. M. Reichard.

Do you hold the same views on Matt. 5 c. and 34 v. as the—do?—J. E. R.

We aim to hold the views that the Gospel warrant. No reference is there had to the affirmation made to comply with the requirements of civil law. The sermon on the Mount is a rule of life or right living, and is aimed at idle oaths which many persons are guilty of these days. As for instance, "I'll be hanged if it aint so." "God may strike me dead if you don't find it as I said." And also the coarse swearing that is so common in which the pure names of God and Christ are spoken in oaths and made a part of the foul verbiage of bad men. Our brethren prefer to affirm, in complying with legal requirements, and no sin is committed.

A brother desires a querist's department. Well, send in the question and as many will be answered, as we can.

BAPTIZING A NOISE is the title of a recent article in a religious paper, and it goes on to say a Christian woman called upon a poor colored woman, and she happened to be absent from home; but word was sent her, and she hastened to entertain her guest. She apologized for her absence in this manner:

"I was just over to get my dog baptized." Now she had a son who lived near, who is a Baptist preacher. The old lady observing something of a smile on the face of the lady visitor, and a grin on the countenance of a colored young man who sat in the room, remarked, "you don't seem to understand dat. Why dat dog's got religion. Dis mornin', when I was layin' in de bed, and I got happy and was praisin' de Lord an' a-shoutin', dat dog he made more fuss dan I did. Bless your souls dat dog's got religion, an' I just done took him over to get him baptized."

The writer further adds:

And so 't is that the religion of many is to be estimated by the "fuss" they make. If a man lives for God and his cause, let him shout loudly if he wants to do so. If he gives his efforts and toil for the cause of the Master, let him shout if the cause of God prospers. If a woman lives for Christ, and her toll in the church gives evidence of her love for Christ, let her sit at the feet of Jesus and bless them with her tears, or let her shout her praises as she may. The church wants all this, but it does not want a baptized noise in its ranks. A dog can make a "fuss;" but the Master says, "Go, work today in my vineyard."

A sister writes: "I was so pleased with your Orphans Home in last week's paper. It is just what I have wished and prayed for. I know what it is for a widow to bring up a family and educate them at home. How I have longed for such a place where I could take my children to and have them educated and surrounded with Christian influences."

We think that with many Christianity is only a name that they live, but are dead. Eternal damnation for the sinner is believed and preached, and when a brother or sister dies the children are looked after no more by the church, than though they were so many little animals, which were no use to any one. If the Brethren church does not set up better light and better deeds, in this department of good works, it will be because our prayers, work and influence avail nothing.

A newspaper correspondent recently wrote a book on "The Capitols of South America" and among the many facts he gives, here is one about an American school ma'am, who is true to her duty:

"About forty American girls had been employed to teach in the normal schools and seminaries of the Argentine Republic. Between them and the Romanists a conflict soon arose. The Papal Nuncio attempted to interfere in one school on the ground that the teacher was making Protestants of the children. She resented his interference, and when he brought the case to the attention of the government, she defended herself with such success that the President of the Argentine Republic sent him his passport and advised him to take the next steamer for Rome. The archbishop interfered also. Since then the Pope has been without an ambassador in the Republic, but the Yankee school-ma'am is solid with the government and the people, and goes on teaching heresy."

Spurgeon is publishing a new creed to the world. In it he ignores the washing of the Saint's feet, and several other plain commands. We will continue to hold to the Gospel as the most perfect discipline known to man, and angels too.

We can bear testimony to what Bro. Copp says about casting in his aid for the College. He has already given in a generous way.

Water has long been known as one of the best curative agents known to man when properly used. This way a medical journal describes the process of cure used in a very painful disease: "Nature, under the kindly influence of cold water, went to work and cleaned up the house and threw the filth out of doors. The cold water daily bath helped by cleaning out two millions of pores and washing the ends of twenty-eight miles of tubing."

A good story is told of two men who were addressing a large meeting in London. One was a D. D. and his words fell like sleet upon the audience. The other, a workingman, and as his zeal fired up, the people applauded him vigorously. A gentleman sitting at the side of one who was shouting, said to him: "What is he saying?" The reply was, "Oh, I don't know, but look how he is saying it." Preachers should not forget the "how" has as much to do with an audience, as anything else.

From America we learn of the movement of the Germans against the great enemy of Jesus Christ and our United States:

A movement of the greatest importance was publicly started in New York last week. In the Reformed church in Houston street, a mass meeting of German evangelists was held. The openly declared purpose of the meeting was to inaugurate a crusade against "the increasing and all-absorbing influence of the Roman Catholic church." An appeal to the population of the United States was adopted. The following quotation is taken from the appeal: "The Pope has greater power today than any other sovereign. He menaces the United States. In Boston the Catholics have gained control over the public schools, and right here in New York, Archbishop Corrigan is an absolute ruler. While millions are expended for the Catholic church, of all the people who have other than the Roman Catholic belief, to make one front against the phalanx of arch enemies."

A short time ago a water pipe burst near the corner of a Catholic church in Brooklyn, N. Y. The priest, on the lookout for miracles, as reported, said; "It is the will of almighty God, who has sent me this well as a fountain of gold to pay off the debt of the church." The water soaked through the earth and came up as a fountain, and a little basin was dug in the ground. Hundreds came there and carried away the water, and many remarkable cures were performed. Finally a plumber came along, discovered the leak in the pipe, and the priest's sacred well faded and the church debt was not paid.

"Life runs smoothly," writes a good sister who is enthusiastic in the work in which she is engaged. It may not run smoothly to every one who labors in hope, but it is enjoyed nevertheless, for the glory that is beyond. A message of that character is far more blessed than a complaint or a frown, and hurries up thought to find the same desirable sphere in life.

A brother was going to send a letter of correspondence in haste for the paper last week, and he addressed it to Ashland, Pa., instead of Ohio, but it came along a day after the paper was published. Verily, errors are sometimes made, and every one has his share of experience.

The fact that Ashland College will have an enrollment of over one hundred students this year, and all from this locality but a few, shows what its standing is locally; and that too against the tremendous odds of people here knowing that the school was in jeopardy, ought to commend it to those beyond this locality.

We learn that Bro. J. D. McFaden is considering whether he should devote a part or all of his time to evangelistic work. We are pleased to learn of this. He is an able evangelist, and with his perseverance would be able to do a great work for the Lord. He is now at Johnstown, Pa., and has eight or ten confessions already. During the seasonable part of the year for evangelistic work, all our able brethren should be as busy as health and circumstances will allow.

Subscriptions are coming in right lively. But we can take care of any number sent in. Keep this good work moving on brethren.

"Truth" has had a constant battle, and everyone of its advocates have fought their way against the fiercest opponents, for the privilege of expressing it. A celebrated writer says that during the time between the sixth and tenth century there were only three men on the continent of Europe who dared to say what they believed. But Truth will come out victorious, conquer and destroy error in the end.

We sympathize with Bro. Abram H. Cassel in his affliction, and feel a yearning to help him if it was within our power. He has always been so true to the cause of truth, loving and yet bold to denounce wrong wherever he found it, that pity is appealed to when his great enjoyment of reading and investigating is taken away. The letter we print was a personal one, but we hope he will excuse us for thousands desire to know his condition as well as we.

Nashville, Mich.

Jan. 9.—I left home Dec. 29th, on a visit to New Troy, Mich. On Monday we had meeting with the Brethren and continued the meeting in the evening. On New Year's, and after services at the church I was called upon to unite in marriage at the residence of Bro. Wm. Dickey, James Wagner and Sarah Ann Dickey, all of Berrien Co., Mich.

The Brethren have a church of forty members, a good Sabbath School, but no regular preaching. I stayed with them until Thursday evening, and from there went to Buchanan church. Preached for them Friday evening, and on Saturday went to the church at Alma, Vanburen Co., preached at the school house and stayed all night with Bro. John Shank. There is great need of faithful, earnest laborers here, for the harvest is great and none to help.

I have been at home for four months watching at the bedside of my three daughters sick nigh unto death with typhoid fever. But thanks be to the Giver of life and health, they are yet spared. May their lives be devoted to his service. Pray for us that grace be given to live and work for Jesus.

C. A. PRICE.

Mount Zion Church, Ohio.

Jan. 10.—Bro. J. A. Miller has been preaching for us the last year earnestly, faithfully and acceptably, and as an evidence of our appreciation the church council assembled called him for their pastor (elder or bishop), for another year, and my prayer to God is that the seed sown by him may bring forth a hundred fold to the honor and glory of God.

I want to say to the brotherhood at large that I am still unemployed as a minister of the Gospel. Now I don't know whether it is my fault or not, and when asked, why stand ye all the day idle? My only answer is no one has hired me; and will say again that I am willing to go wherever God in his providence calls me.

DANIEL HENRICKS.

The Brethren Annual.

Every family of the Brethren church should secure a copy of the Annual. It is a first rate Calender and contains such church news as every one desires to know. It is worth ten cents to any one concerned in the work. It contains a small, but accurate portrait of Elder S. C. Stump, a pioneer progressive, that many will want to see. Price ten cents each, by mail, or \$1.00 per dozen BRETHREN PUB. HOUSE.

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